

Jordan  
 Conroy  
 Breuss  
 McElhenny  
 Kelly  
 Johnson  
 Archer  
 Long  
 Smith  
 Warren  
 Harlow  
 Mers  
 Shuster  
 Wolfe  
 Hoffman  
 Morgan  
 Kelly  
 Osborn  
 Crocker  
 Burns  
 Ryan  
 Combs

# The Church of The Saviour

Thirty-eighth Street between Market and Chestnut Streets  
 WEST PHILADELPHIA  
 REV. D. WILMOT GATESON, D. D., Rector  
 III Sunday in Advent "Scripture Sunday", December 10, 1939

## NOTICES

**UNITED MEETING OF ALL BRANCHES OF THE WOMAN'S AUXILIARY**  
 Tomorrow evening, Dec. 11, the three branches of our Woman's Auxiliary will meet in the Parish House at 7.45 o'clock. The speaker will be Miss Isabelle Wagner, and her subject, "The Highland of Virginia." The three branches will become acquainted with one another by this joint meeting. New members and visitors are cordially welcome.

**MEMORIAL FLOWERS FOR THE ALTAR**  
 There are one or two vacant Sundays for Memorial Flowers to be placed on the Altar. One Sunday not taken is Dec. 31. If any one desires to put flowers on the altar that Sunday, please speak to Mr. Richard T. Randall, or telephone the office.

12-10-39

**CHURCH CALENDARS**  
 Church Calendars in the colors of the seasons of the Christian Year are being sold by the Church School. If any wish to purchase one, the cost is twenty-five cents. Members of the Church School will have them in the rear of the Church, but will not solicit.

**"THE RECTOR'S BRIEF CASE."**  
 A brief of the Rector's Sermon last Sunday does not appear in this leaflet because it is being included in a Booklet entitled "The Rector's Brief Case," which will be in Church next Sunday, and will contain the briefs of his sermons during the past year. There are twenty-six briefs, one for each festival of the Church year, one for special days like Memorial Day, The Armistice and Thanksgiving Day, and a series on "The Fruit of The Spirit." The Rector's Committee is selling these for twenty-five cents each, to earn money toward the purchase of new gowns for the Choir. It has been suggested that these would make acceptable Christmas Greetings, instead of or along with the usual Christmas or New Year's cards. They might do a little missionary work for the Church. They will be in the rear of Church next Sunday, and some will be on sale in the Church Office.

Oliver  
 Johnson  
 Mathews  
 Shenkel  
 Smith  
 Fairman  
 Spangler  
 Hancock  
 Bern  
 Haight  
 Strauch  
 Crawford  
 June  
 Wren

## 11 A. M. MORNING SERVICE

Theme: "The Holy Bible"

10.45 A. M.—Organ Prelude ..... *Irving C. Hancock*  
 11.00 A. M.—Processional, 60, The Scriptures, our lamp and guide, chart and compass.  
 (Services between pages 3 and 20 of the Book of Common Prayer)  
 Venite (p.9), O worship the Lord in the beauty of holiness.  
 Psalm 119:39-112 (p.496), O how sweet are Thy words unto my mouth!  
 1st Lesson, II Chron. 34:14-33, The Book of the Law found and read publicly.  
 Benedicite (p.11), O all ye works of the Lord, bless ye the Lord ..... *Stokowski*  
 2nd Lesson, II Timothy 3:14-42, Inspired Scripture is for reproof, correction, instruction.  
 Benedictus (p.14) The memory of God's holy covenant ..... *Chant*  
 Creed (p.15), Collect for the Day (p.92), That we may hear, read, mark and learn Scriptures.  
 Hymn 350, I think, when I read that sweet story of old.  
 Sermon—"According to the Scriptures" ..... *The Rector*  
 Offertory Anthem, Jesu, Word of God Incarnate ..... *Gounod*  
 The Altar Flowers are from an endowment in memory of Clarence Lincoln Blaine.  
 Recessional, 58, We praise Thee for the radiance from the hallowed page.

## THANKSGIVING OFFERING

Your Thanksgiving Offering for the Episcopal Hospital was \$260.48.



## 7.45 P. . CAROL SERVICE

7.30 P. M.—Organ Recital, Fantasia on Christmas Hymns—Guilmant ..... *Hancock*

7.45 P. M.—Processional, 67, Thou art coming, I my Saviour.

Sentences of Welcome, Creed, Prayers, Responses, Prayers and Lord's Prayer.

Tenor Solo ..... *Yon*  
1. C. Edmund Hopper

When blossoms flowered amid the snow Upon a winter night, Was born the Child, the Christmas Rose, The King of Love and Light. The angels sang, the shepherds sang, The grateful earth rejoiced, And at this blessed birth the stars Their exultation voiced O come, let us adore him, Christ the Lord.	Again the heart with rapture glows To greet the holy night That gave the world its Christmas rose, The King of Love and Light. Let every voice acclaim his name, The grateful chorus swell: From Paradise to earth he came That we with him might dwell, O come, let us adore him, Christ the Lord.
--	---

Chorus and Soprano Solo ..... *Dickinson*  
2. Margaret Anders

Jesu! Little Babe so fair. Jesu! In the manger there, Angels guard thy Sleep And Thy Mother o'er Thy Chib tenderly her watch doth keep.	Jesu! Wise men came from far. Jesu! Guided by the star; Humbly Thee they sought, Gold and incense sweet, rich gifts from the East to Thee they brought.
---	---

Jesu! Shepherds saw the light, Jesu! In the sky so bright, Heard the angels tell That the Son of God hath come down from heaven on earth to dwell.	Jesu! Come we now to Thee, Jesu! Lowly bend the knee; We thy grace implore. Lord, we too, with child-like hearts, at the manger Thee adore.
--	---

Chorus and Quarete ..... *Pergolesi, 16th Century*  
3. ....  
Glory to God in the highest; Peace on earth goodwill to men.

Baritone Solo ..... *Geibel*  
4. Mr. Matthews

In old Judea, amid the plains afar, Mine eyes behold a brightly shining star Bathed in the splendor that floods the eastern skies, Within a manger, a sleeping baby lies. Though meek and lowly, a radiance holy Illumens the place with wondrous light; While on the hillside and in the valley, The angel host sings through the night: Glory to God, all glory to God, Voices exultingly ring; Peace and good will in the hearts of men, Hail to the new born King.	In old Judea, where Christ the Lord was born, In Bethlehem, that blessed Christmas morn, The stars still shining in beauty over head, On all the world it's loving beams are shed. The crimson glory of Cal'ry's story, Is hallowed by it's softened glow, While all the people of earth are singing, The angel's song of long ago. Glory to God, all glory to God, Voices exulting ring; Peace and good will in the hearts of men, Hail to the new born King.
--	---

Ladies voices ..... *Torovsky*  
5. ....  
Softly the stars were shining  
Shining with golden ray  
Over the Baby Jesus  
Cradled upon the hay  
Shepherds drew near to see him,  
Low in His manger bed:  
Glory and wondrous brightness  
Gathered about his Head.

Softly the Babe was sleeping, Angels their watch were keeping, Calm and secure, tender and pure, Jesus the Holy Child.	Dear little Baby Jesus, Come to our hearts we pray; May we be pure and loving, Make us like Thee today.
---	--

Tenor Solo ..... *Saint-Saens.*  
6. Mr. Hopper  
—In my heart I believe, O Lord that Thou indeed art Christ, Son of the Living God.

7. ....  
Quartet ..... *Barnby*  
The Virgin stills the crying  
Of Jesus sleepless lying:  
And singing for his pleasure  
Thus call upon her Treasure;  
My Darling, do not weep, Mp Jesus sleep.  
O Lamb my love inviting,  
O Star, my soul delighting,  
O Flow's of mine own bearing  
My Darling, etc.  
My Child of Might indwelling

My Sweet all sweets excelling,  
Of Bliss the Fountain flowing  
The Day-spring over glowing  
My Darling, etc.

Soprano Solo ..... *Reger*  
8. Miss Anders

Amid the roses Mary sits and rocks her Jesus Child,  
While amid the treetops sighs the breeze so warm and mild.  
And soft and sweetly sings a bird upon the bough;  
Ah, baby dear one slumber now. Happy is Thy laughter,  
Holy is Thy silent rest, lay Thy head in Slumber,  
Fondly on Thy Mothers' breast, Ah, baby dear one Slumber now

9. .... *MacDermid*  
Offertory, Arise Shine ..... Mr. Matthews

Behold I stand at the door and knock; if any man hear My voice and open the door I will  
come unto him and will sup with him and he with Me. I am the Light of the world. He  
that followeth Me shall not walk in darkness, but shall have the Light of Life. Arise, for thy  
Light is come and the glory of the Lord is risen upon thee, for the sun shall be no more thy light  
by day nor for brightness shall the moon give light unto thee, but the Lord shall be to thee  
thine everlasting Light and thy God thy Glory.

10. .... *Gruber, 1818*  
Orison Hymn—Words Hymn 546

Recessional, 256, Songs of praise the angels sang.





### CHRISTMAS SERVICES

Christmas Eve, Sunday night, Candelight Service, Holy Communion. .11.00 P. M.  
 Christmas Day, Holy Communion, in Church..... 8.00 A. M.  
 Full Festival Eucharist and brief Sermon..... 11.00 A. M.

During Christmas Week the Rector will take Communion to the sick and shut-in. Telephone if you wish your Christmas Communion brought to your home.

New Year's Eve, Sunday night. Watchnight Service and Christmas Oratorio—Saint-Saens, 11.00 P. M.

Next Sunday morning, the IVth Sunday in Advent, the Rector will read, in place of a Sermon, the Pastoral Letter of the House of Bishops.

It is hoped that everyone in the Parish will make a generous Offering for a Christmas Gift to his Church. This is an annual offering, acceptable to all Christians.

The usual Evening Services at 7.45 on the next two Sunday evenings, Christmas Eve and New Year's Eve, will be omitted in favor of holding the midnight Services from 11 to 12 P. M.

---

### JUNIOR AUXILIARY

There will be a meeting of the Junior Auxiliary on Tuesday evening at 8.15 at the home of Mrs. Paul Moore, 503 Woodland Terrace for the purpose of filling Christmas Baskets for Philadelphia General Hospital.

# THE CHURCH OF THE SAVIOUR

Thirty-eighth Street between Market and Chestnut Sts.

West Philadelphia

REV. D. WILMOT GATESON, D. D., Rector

IIIrd Sunday in Advent, December 17, 1939

---

## 11 A. M. Morning Service

Theme: The Second Coming of Christ

10.45 A. M.—Organ Prelude ..... *Hancock*

11.00 A. M.—Processional, 64, The Judge of men doth appear in cloud of glory.  
 (Service between pages 3 and 20 of the Book of Common Prayer).

Venite (p.9), He cometh to judge the earth, and with righteousness to judge the world.

Psalm 7 (p.349), For the peoples' sakes lift up Thyself again, O Lord.

1st Lesson, Isaiah 63:7-19, Look down from heaven. Return for Thy servants' sake.

Benedicite (p.11), Praise Him and Magnify Him forever ..... *Sumner*

2nd Lesson, Rev. 22, "Surely I come quickly: Amen. Even so, come, Lord Jesus".

Benedictus (p.14), Blessed be the Lord God Who hath visited his People.

Creed (p.15), Collect for the Day (p.93), That at His second coming we may be found acceptable.

Hymn 63, When next He comes in glory, may He with words of love draw near.

Sermon—"And He shall come again with Glory ..... *The Rector*

Offertory Anthem—The Night Is Far Spent ..... *Foster*

The Altar Flowers are given by the Women's Guild in memory of loved ones

The Flowers on Side Altar are in loving memory of Albert Knight  
 Comly given by Mildred V. Comly

Recessional, 57, Lo, He comes! Alleluia! Christ, the Lord, returns to reign.

---

### PLEDGES AND SUBSCRIPTIONS

The Vestry is very appreciative of the way the Congregation have kept up payment on their annual subscriptions for Church support this year. Remarkably few have failed to bring their envelopes. Those who still have outstanding envelopes are asked to make every effort to pay them in full before the close of the year. Those who have not already pledged for next year are asked to do so without delay. It will save much personal visiting.



## 7.45 P. M. Evening Carol Service

7.30 P. M.—Violin Recital, with Organ Accompaniment ..... *Joseph Milekof*

- a. Le Deluge—Saint Saens. b. Romanza—Svenden  
 c. Romance—Wieniawski d. Caprice—Kreisler.

7.45 P. M.—Processional, 72, O come let us adore Him, Christ, The Lord.

Opening Sentences, Creed, Collects, Lord's Prayer, and Responses.

Carol, 73, Hark! the herald angel's sing, Glory to the new born King!

Lesson, Co. 3:12-17, Making Melody in the heart, A talk about Carols by the Rector.

Magnificant (p.26), My soul doth magnify the Lord, and my spirit hath rejoiced.

Carols: 79, It came upon the midnight clear, that glorious song of old.

551, The first Nowell, Born is the King of Israel.

549, Good Christian Men, rejoice, with heart, and soul, and voice.

78, I little town of Bethlehem, how still we see thee lie.

Offertory, My Darling, do not weep, my little Jesus, sleep (Violin Obligato).

Orison, 546, Silent night, holy night, Christ, the Saviour, is born.

Recessional, 545, All my heart this night rejoices.

### THE BOOK OF BOOKS

(A brief of the Sermon on Scripture Sunday)

The Tevt is from the Nicene Creed: "According to the Scriptures. . . Who spake by the Prophets."

When I was ordered Deacon and Priest, the Bishop asked, "Are you peshuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ?" To which I answered, " I am so persuaded."

When I was instituted in this Church as Rector, the Bishop placed in my hands a Bible, Book of Common Prayer, and books of the Canons of the General and Diocesan Conventions, saying, "Receive these books; and let them be (of the Bible) the rule of thy conduct in dispensing the divine Word."

These are very careful statements. The Anglican Church is guarded, as a rule, by scholarship and moderation. Articles VI and VII are worth reading and equally cautious. Our Church claims no inerrancy of the Bible. It does not say, Everything in the Bible is true; nor, All truth is in the Bible; or, It is the only sacred book. It does not say that you cannot be saved without the Bible, or by other means and books. St. Peter did say "There is none other name under heaven given among men, whereby we must be saved." With that I am in hearty accord. I do not think men are saved by the name of Buddha, Mohammed or Confucius, but I thing they may be saved by their teachings along with the grace of God. No, we do not say the Bible contains "the whole truth and nothing but the truth," but we do say that it contains all doctrine required as necessary for eternal salvation through faith in Jesus Christ. Rome says the Pope and Church are infallible. Protestantism substituted an "infallible book" for an infallible Church. We are not required to hold that enither is infallible. That we reserve to the Godhead.

The Bible is still the best seller, and probably the most read of any book, considering that recently its translation into over a thousand languages and dialects, in whole or part, one thousand and eight, to be exact, has been completed. But is reading is sadly neglected by the very ones who ought most gladly to enjoy it, and that is by so-called practicing Christians and Churchmen. It has been unwarrantedly condemned by many reckless scholars and loose thinkers. I like the remark of Thomas Huxley, the Agnostic, who was balanced and scholarly, "If there is anybody more objectionable than the orthodox bibliolater, it is the heterodox Philistine, who can discover in a literature, which in some respects has no superior, nothing but a subject for scoffing, and an occasion for the display of his conceited ignorance of the debt he owes to former generations."

There are two elements in the Bible, the human and the divine. It has its human element in the minds and hands of its authors. They were generally true, but often erred. The divine element is evident. As my former respected professor in Seminary, the Rev. Loring W. Batten, said of the Old Testament; "throughout the Hebrew Scriptures, all the way from Genesis to Malachi, it is possible to hear the voice of the Holy Spirit; or I should say, impossible not to hear it." That is all the more true of the New Testament, whas has fewer, if any, passages that disturb.

Two of the chief things the Bible is noted for are inspiration and revelation. Inspiration. The book itself was not inspired; the authors and actors were. They are human and fallible, but evidently God-inspired. God inspired them: He did not dictate to them, word for word. Whenever they crash through their human, personal feelings and ideas, and utter eternal truths, their inspiration is readily perceived. Some people read the book for its miracles, just as too many want religion and prayer and sacraments to reverse the order of nature. We have called events miracles that are not miraculous. We has attributed to Moses miracles, such as the drying of the Red Sea, but Evodus 14:21 says a "mighty east wind" did it. The tricks we ascribe to Moses of making his staff become a serpent, turning water into blood, and bringing on a plague of frogs, were all duplicated by the Egyptian magicians. Jonah in the belly of a fish is part of a parable to show how the prophet tried to evade a disagreeable duty some of the miracles Elijah and Elisha are reputed to have performed, like making an iron axe head swim, may be legends such as often grow up around great personalities. Dr. Batten wrote: "If the moral and spiritual truths of the Bible, which surely are of God, do not take vital hold of the human soul, there is no use trying to bolster up a weak faith by signs and wonders. Jesus steadily refused to meet such demands." And the Church spiked it once and for all in the Creed about the Oul Testament. Who spake by the Phophets." The inspiration of the Bible is found in the authors' sense of the Divine nearness, in their obedience to God's will and sensitiveness to His voice, in the power of their lives and the heights of attainment in thought, feeling and action.

Revelation in the Old Testament has taught us that God is one, righteous and holy, and there innumerable revelations of His divine will. In the New Testament, there is the revelation of God in Christ, of God as Father, of men as His children and as brothers, and the pattern of perfect manhood given by Jesus and the hope of resurrection "according to the Scriptures".

Inspiration and Revelation are two great characteristics of the Holy Scriptures. They are the objects, primarily, for our reading and studying the Bible. Wee need its inspiration for our lives, that we may be moved and motivated to high and lofty purposes, and empowered to obey our highest impulses. We need it also for the truth it reveals about the nature of God, and the soul, and the life; and chiefly for the knowledge of our Lord and Saviour, Jesus Christ. Said Jesus: Ye search the scriptures for in them ye think ye have eternal life; and there are they which testify of Me."

*Johnman* |  
*Oliver* |  
*Matthe* |  
*Shurdel* |  
*Smiley* |  
*Wheeler* |  
*Smith* |  
*Shanard* |  
*Hooper* |  
*Storch* |  
*Wheeler* |  
*Crawford* |  
*Jones* |  
*Jones* |  
*Burke* |  
*Conroy* |  
*Melby* |  
*Kelly* |  
*Jones* |  
*Greiss* |  
*Greiss* |

*Dobson* |  
*Mc* |  
*Boots* |  
*John* |  
*Agony* |  
*Jerry* |  
*Hopkin* |  
*Con* |  
*Morgan* |  
*Wade* |  
*Camp* |  
*Hawley* |  
*Loggins* |  
*Ma* |  
*Warr* |  
*Sheshe* |  
*Hope* |  
*Hunter* |



## 7.45 P. M. Choral Evensong

7:30 P. M. Organ Recital, Suite for Epiphany—Malling .....*Irving C. Hancock*  
 7:45 P. M. Processional, 463, Head of Thy Church beneath, the catholic, the true.

Sentences of Welcome and Call to Worship.  
 Theme Song, Nearer, my God, to Thee (words of Hymn 222) .....*Idle*  
 Lesson, Matthew 24:3-35, Signs of the Times in Jesus' Day.  
 Hymn 470, One holy Church, one army strong, one steadfast high intent.  
 Creed (p. 29), Responses (p. 31), Collect for the Day (p. 111), Prayers.  
 Offertory Anthem, A Few More Years Shall Roll (words of Hymn 443) *Butcher*  
 Sermon, Problems the Church faces today, and must face with fortitude .....  
 .....*The Rector*

Orison, 473, Jesus, with Thy Church abide, be her Saviour, Lord and Guide.  
 Recessional, 471, Not like the kingdoms of the world Thy holy Church, O God.

### MEN'S FELLOWSHIP DINNER

The Men's Fellowship Dinner will be held at the Hotel Philadelphian on Tuesday Evening, Jan. 30th, at 7 o'clock. The President, Mr. Bertram G. Frazier, has secured as speaker one of Philadelphia's outstanding lawyers and most prominent laymen, Mr. Robert T. McCracken. Mr. McCracken was President of the Philadelphia Bar Association, for three years Chairman of the Committee of the American Bar Association on Ethics and Grievances, was a partner of Owen D. Roberts before Mr. Roberts was elevated to the Supreme Court Bench. The Rector and Vestry hopes that every man in the Parish will attend, and bring guests if he so desires. The tickets will be one dollar and fifty cents and may be had at the Office and from members of the Men's Fellowship.

### MOTION PICTURES FOR THE CHURCH SCHOOL LENTEN OFFERING

Through the kindness of the Director of the Church School, Mr. Paul B. Moore, excellent motion pictures will be shown on Friday evening, Feb. 2, at 8 o'clock. The feature will be a Grand National film, "In His Steps," not a traditionally religious picture, but one with high ethical appeal, starring Cecilia Parker and Eric Linden. The purpose is entertainment, with a good ideal, the proceeds for Missions through the Church School. Tickets are twenty-five cents for adults, ten cents for children, and can be obtained from any teacher or pupil of the Church School, or at the office through Mr. Reeder.

### DIOCESAN SCHOOL OF RELIGIOUS EDUCATION FOR ADULTS AND YOUTH

Beginning this Tuesday evening, Jan. 16th, a School of Religious Education for Youth and Adults will be held at the Diocesan House and Trinity Parish House for five Tuesday Evenings. There will be courses for Young People and Junior Auxiliary members, a School of Church Music. Courses for Teachers of all Grades in Church School, Courses on Prayer Book, Bible, Church History, Social Problems, Marriage, and Personal Religion. Some courses are scheduled from 5:45-6:30. Supper will be served inexpensively in Trinity Parish House from 6:30-7:45, courses from 7:45-8:40, and 8:45-9:30. It would be of inestimable value to you individually and to the Parish collectively, if many members of the congregation would attend one or more of these courses. Please speak to the Rector or to Mr. Paul B. Moore, Director of the religious education in the Parish.

*Clower |*  
*Serny |*  
*Matthew |*  
*Shelby |*  
*Smith |*  
*Sony |*  
*Hancock |*  
*Snarkole |*  
*German |*  
*Haupt |*  
*Stoch |*  
*Crawford |*  
*Wheeler |*  
*Jordan |*  
*Melby |*  
*Serim |*  
*Kelly |*  
*Janson |*  
*Anderson |*  
*Camp |*  
*Snarkole |*  
*Lodgoff |*  
*Harlow |*  
  
*Hofe |*  
*Shuster |*  
*Mac Rully |*  
*Warner |*

# The Church of The Saviour

Thirty.eighth Street between Market and Chestnut Streets  
 WEST PHILADELPHIA

REV. D. WILMOT GATESON, D. D., Rector

11d Sunday after The Epiphany, Jan. 14, 1940

## 11 A. M. Morning Service

Theme: The Church in the World Today

10:45 A. M. Organ Prelude .....*Irving C. Hancock*  
 11:00 A. M. Processional, 530, Gates of hell can never 'gainst the Church prevail.

(Service between pages 3 and 20 of the Book of Common Prayer)

Venite (p. 9), Let us worship and fall down, and kneel before the Lord our Maker.

Psalms 84 (p. 445), Blessed are they that dwell in Thy house, always praising Thee.

1st Lesson, I Kings 8:1a, 12-14, 22-23, 26-58, 61, The Dedication of the Temple. Te Deum (p. 10), The holy Church throughout all the world doth acknowledge Thee.

2nd Lesson, Matt. 16:14-18, 18:15-20, Christ's teaching about the Church. Jubilate Deo (p. 15), Go your way into His gates with thanksgiving, His courts with praise.

Creed (p. 15), Collect for the Day (p. 111), That God may hear our supplications.

Sermon Hymn 465, We love the Church, O God, wherein Thine honor dwells. Sermon, The Church today, From Crisis to Triumph .....*The Rector*  
 Offertory Anthem, Brightest and Best of the sons of the morning (Hymn 65) ....  
 .....*Hanscome*

The Altar Flowers are in loving memory of Louis and Elizabeth E. Hohman given by their family.

Recessional, 464, The great Church victorious shall be the Church at rest.

### MISSIONARY OFFERINGS

Our Missionary Offerings are to be enlarged by the use of savings. The Savings Barrells we used so effectively during the depression and to lower our Parish Debt years ago will be renewed, the savings in them being for Missions. Mr. John M. Harris and Miss Helen Harris have undertaken to form a Committee for their distribution. The Barrells will be in the rear of Church, and the Rector hopes each person will take one, and use it regularly, and bring it in whenever well-filled.

### PARISH DINNER THIS THURSDAY

There will be a Parish Dinner on Thursday evening of this week, Jan. 18th. The whole Parish should take an interest in this and try to attend. The Rector's Committee works hard for the Church and should be supported. All their hard-earned proceeds go for the Parish, for various necessities and improvements. Let us all support them, enjoy their good dinner together, and fellowship with one another. The tickets are seventy-five cents. Please purchase them without delay, so that provisions can be profitably bought. Tickets can be had at the Office by call or telephone

*Hopkin |*  
*Morgan |*  
*Rally |*  
*Cantab |*  
*John |*  
*ay |*  
*Buss |*  
*Conly - |*  
*James |*



## MISSIONS

The Spirit of Missions has a new name, FORTH. In some respects the new title is disappointing. It is an adverb, lacking the significance of the nouns in the old title and the force a verb would have. It sounds archaic, or at least it is a word not often used in very formal speech. The editors justify it by giving it the stamp of approval of Christ's usage, "Go forth!" and "I send ye forth." But in these Greek words, forth is merely a preposition and a suffix. However, it is significant; it sums up in Bible language the very spirit of primitive Christianity; forth IS the spirit of missions.

Forth is a fitting theme for Epiphany, because Epiphany has always been considered a missionary festival. The Wise Men had to go forth from their homes in the East to find the King Whom they worshipped. "Jesus manifested forth His glory, and His disciples believed on Him," and for the same reason every nation in the world has His disciples in it today. Epiphany literally means to shine forth, show forth. We always think of the mission of the Wise Men as the beginning of foreign missions. Jesus came first to the lost sheep of the house of Israel, but He did not stop there; the Jewish shepherds were the first to see Him, the Persian Magi the second. He was made known to them that were far off as well as them that were nigh, and then He manifested forth His nature and His revelation.

The Bible is replete with the word forth: go forth; send forth; shine forth, like the righteous; bring forth fruits; show forth mighty works; put forth, as Jesus did His parables to teach and His hand to heal; stretch forth, as He bid the man with the withered hand to do his hand; cast forth, as the Syrophenician women asked Him to do with the evil spirit in her daughter; come forth, as He commanded Lazarus from the grave. Fifty times and more it is used in connection with Jesus, and over half of them use the word apo-stello, send forth, the word from which we got apostle, one sent forth. It is the very key-word of the Gospel method.

Jesus said of Himself, "I proceeded and came forth from God," "I came forth from the Father." He was the first Apostle: He was sent. He had a mission from God, "As the Father hath sent me," a mission of mercy; "God sent not His Son into the world to condemn the world, ut that the world through Him might be saved." "For this cause came I into the world, that I might bear witness unto the truth." Jesus was the first Christian Missionary Himself. Over and over He spoke of the various purposes of His mission. "That the scriptures might be fulfilled," He took His title, Son of Man, from Daniel, King from the Psalmists, Servant of God from Isaiah, Founder of the new covenant from Jeremiah. His concept of being a Saviour was filled with ideas from the Old Testament and perfected by His consciousness of God, His oneness with God, and His pre-existence with the Father. He came to reveal God's nature to man, and His own perfect pattern of human nature also. He came to seek and to save the lost. He came to glorify God. He first preached at Nazareth, where He was brought up, the first Christian City Missionary. Then He would go forth into Galilee and preach in its villages, the first Diocesan Missionary. He went down to Judea, and crossed Jordan for an extended ministry in Perea, the first Home and Domestic Missionary. He went to Samaria and taught there, the first Christian Foreign Missionary. Imagine how far that dauntless, consecrated missionary spirit of His would have carried Him had He lived on beyond His brief but busy thirty-three years!

Our Lord was not only a Missionary Himself, He made missionaries. That is why He chose the Apostles; "He ordained twelve," writes Mark, "that

they might be with Him, and that He might send them forth." And a little later Mark says, "He began to send them forth." He sent them, two by two, preaching repentance, healing the sick, and proclaiming the Kingdom of God. He appointed another seventy also, and sent them two by two before His face into every city and place whither He Himself would go. He sent His Apostles to Samaria to prepare for His coming there, and He taught in Samaria. At the end He said, "As my Father hath sent me, even so send I you." He removed all doubt about His mission being local, parochial, diocesan or national only, when He said, "Go yet into all the world and preach the Gospel to every creature" and "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." There is no questions but that missions was method number one of Christ. The Gospels, Acts and Epistles teem with the idea of going forth and being sent forth. Mark closes His Gospel with the statement, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." "Amen." Amen means not so much the usual interpretation, "so be it," as "that is true."

That it was true, one need only read the Acts and the Epistles. Immediately you find Peter and John preaching the Lord, and even prison could not stop the former, nor official commands either. There were those, as there are today others, who thought the Church's primary task was charity to those at home. Complaints came in that widows were being neglected in the daily ministrations. The first development in organization in the Church took place then. The twelve called together the multitude of the disciples and said to them, "It is not reason that we should leave the word of God, and serve tables." So they chose and laid their hands on seven men of honest report, full of the Holy Spirit and wisdom, and appointed them over that business as deacons, while they gave themselves continually to prayer and to the ministry of the word, preaching and teaching. With the Apostles charity began at home and at once, and was not to cease, but it was not to end there. It was vital, and the first thing they did; but the big work was going forth with the message of Christ. Nor were they primarily or even much interested ritual or orders, but overwhelmingly in the essentials that Jesus taught.

After recording the preaching of Peter and John, and the appointment of the Deacons, we read of the missionary fervor of Philip. He evangelized Samaria and baptized converts there, and called the Apostles Peter and John to come and confirm them. Then we find Philip on the road instructing the Treasurer of the Ethiopian Queen, and eventually baptizing him. Then the Spirit catches him and we find him in Azotus, and preaching in all the cities as far as Caesarea. Next Barnabas and Paul are separated for the work and "sent forth" by the Holy Ghost. They go to the island of Cyprus and throughout Asia Minor. Then Barnabas takes Mark and Paul takes Silas on other journeys, this time Paul crossing into Europe. Nor was that all. They were apostles to the end, always sent forth, driven forth by the spirit, Paul at last reaching Rome. They met terrific opposition but were undismayed and their ardor undimmed. And the history of their successors down through the ages is no less ardent and apostolic.

This sermon is nothing but a Bible lesson. Read your Bibles, especially your New Testament, it is all go or send; I have barely touched on all the forths. We all have an apostolic commission, either to go forth or to give the means to send forth, and to pray the Lord of the harvest to send forth laborers into His harvest. Christianity is a forth-right religion. "Forth" is its key-word, and FORTH is the Spirit of Missions.



7:45 P. M. Choral Evensong

"Be the day weary or be the day long,  
At length it ringeth to Evensong."

7.30 P. M.—Organ Recital ..... Irving C. Hancock

a. At Evening—Buck b. Marche de Fete—Guilmant.

7.45 P. M. Processional, 116, Oft in danger, oft in woe, onward, Christians, onward go.  
Sentences of Welcome and Call to Worship.

Theme Song, The Blind Plowman ..... Clarke

Charles Matthews, Baritone.

Lesson, John 9, "Whereas I was blind, now I see."

Hymn 119, O Thou to Whose all-searching sight the darkness shineth as the light.

Creed (p.29), Responses (p.31), Collect for the Day (p.122), Prayers.

Offertory Anthem, O Lord our Governor (words of Psalm 8). ..... Gadsby

Sermon Hymn, Sight and Insight ..... The Rector

Orison, 354, Saviour, teach me day by day, love's sweet lesson to obey.

Recessional, 121, Therefore give us love.

WOMEN'S UNITED THANK-OFFERING BOXES

To All the Women of the Parish:—

By this time you will have received the "Little Blue Box" in which to place offerings in thankfulness to God for His many blessings. It is hoped that you will use this box constantly and conscientiously, so that a large amount may be raised to further God's work and spread the news of His saving grace to all people. Your Thank-offering is used to support women missionaries in the field, and will be collected in the Spring and Fall. (Mrs) Arthur R. Drake, Secretary.

FROM THE PARISH REGISTER SINCE THE LAST REPORT

BAPTISMS

"Signed with the sign of the cross"

Eleanor Stokes (Hagar) Hickman Kathryn Marcella Glastre  
Carol Eleanor Stokes Edward Albert Callahan  
David John Colfelt Gerwyn Morgan (Conditional Baptism)

"Entered Into Life Eternal"

William Henry Brown Ellen Lott Denis  
William Boothby Kugler Eliza Ward Ford  
Alice Hart Hunter Albert Duval Wade  
William E. J. Scott Thomas Reynolds Pierpoint  
Florence May Reagle Susan Levin Stout  
Dora Augusta Butts Sarah Payne  
Leah Marie Pancoast Jessie Freemont Mumford

"The souls of the faithful, through the mercy of God, Rest in peace."

The Church of The Saviour



Thirty-eighth Street between Market and Chestnut  
West Philadelphia



Rev. D. Wilmot Gateson, D. D. Rector

Quinquagesima, The Sunday before Ash-Wednesday, February 4, 1940

11 A. M.—CHORAL EUCHARIST

Theme: Perseverance

10.45 A. M.—Organ Prelude ..... Irving C. Hancock

11.00 A. M.—Processional, 85, Who patient bears His cross, he follows in His train.  
(Service between pages 76 and 84 of the Book of Common Prayer).

Three-fold Kyrie, Gloria Tibi and Laus Christi (p.70) ..... Field  
Collect (p.122), Christian love, the bond of peace and of all virtues.

Epistle, Christian love beareth all things, endureth all things.

Gospel, Jesus said "Behold we go up to Jerusalem!"

Nicene Creed (p.71), The full confession and profession of our faith.

Hymn 117, He who would valiant be, let him in constancy follow the Master.

Sermon—The Pursuit of Purpose ..... The Rector

Offertory Anthem, Fight the good fight (words of Hymn 113) ..... Stults

The Altar Flowers today are in loving memory of Margaret Saint Scott  
given by Reba Scott Bendere

Sursum Corda and Sanctus (p.76-77), Benedictus Qui Venit and Agnus Dei.....Field

Communion Hymn, 334, Here grasp with firmer hand eternal life .... Sibelius-Finlandia

Recessional, 118, Fight on, my Soul, till death shall bring thee to thy God.

ASH-WEDNESDAY

7.30 A. M. Holy Communion

10.00 A. M.—Litany, Penitential Office and Holy Communion.

4.30 P. M.—Vespers and address 8.00 P. M.—Evensong and sermon.

LENTEN WEEK-DAY SERVICES

Tuesday afternoons at 4.30 Thursday mornings at 10  
Wednesday evenings at 8.00 Friday mornings at 7.30

THE CHURCH SCHOOL

An effort is being made to increase the Church School attendance. We have Church School on Sunday morning at 9.45 o'clock, for one hour, for all ages from the youngest to the oldest. A cordial welcome will be extended.



## The Importance of Purpose

The old preacher, Ecclesiastes, was right, "There is a time to every purpose under the heaven." He might have said, There is a purpose for everything under the sun. The three kingdoms, animal, vegetable and mineral, all have their uses. For example, this is true of every element in the body, of every part of a tree or flower, of all the parts of a motor car, from bolts to battery. To be sure they all function mechanically; they do not plan their own purposes. Their purpose is outside them, in the mind of the car-builder. The purpose of the whole world is outside the world, in the mind of a world-builder: God. The world is not a disordered chaos but an ordered cosmos. This is a purposive universe. It works toward ends and realizes values. It is purpose that makes the wheels and spheres go round. Purpose is an answer to the riddle of the universe.

Inanimate things work by the law of cause and effect. That is what science tells us. That is true but it is not the whole truth, nor the best part of it. Life must be approached from a different view point. When you come to human beings, Ecclesiastes, the preacher, might have said, There is a purpose in everybody under the sun. We have our multitudinous purposes in every-day living; men have aims, ends, goals and values. You cannot understand any human relationship apart from its purpose, friendship, family, clubs, associations, Church and state. Purpose furnishes a key to life's secret.

God had His purpose in creating man, to give him dominion over the lesser things; as He Himself exercised dominion over all things; to share His joy in creation and creativeness—God was the first great Sharer—; to love him and be loved by him. God had his purpose in sending His Son into the world, "in whom we have obtained an inheritance (heirs of God and joint heirs with Christ . . . according to the purpose of Him who worketh all things after the counsel of His own will . . . to the intent that now . . . might be known the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." And when men quarrelled over the inheritance, as men do, Jesus came with His purpose to reconcile them one to another and to Himself, and to teach us the fulness and harmony of life.

In the purposes of nature and in the example of God and Christ, we see the importance of purpose. When one considers the possibilities of good and evil, of joy and sorrow, of triumphs and tragedies, of opportunity and shattered hopes, one must feel the importance of purpose.

There is a difference between moral choice and moral purpose. Choice is in judgment, in making a selection, in taking a preference or an option. It is a decision such as Joshua offered his followers when he said, "Choose ye this day whom ye will serve," the God of their fathers or the gods of the heathen. And the people said, "We will serve the Lord." That is choice, But it is not as strong a thing as purpose. It is a preference, a wish, but with no steps taken to carry it out. Purpose has in it the end in view and something of a plan to carry it out. Making a purpose means putting your as yet lacks the machinery for its fulfilment. Having a purpose means putting your hand to the plow and looking forward. If wishes were horses, beggars would ride; but wishes are not horses, they are bones, dead bones, wish bones. It is purpose that

vitalizes the dead bones and makes them live. The trouble with most of our purposes is that they are not purposes; they are wishes. Browning speaks of our "purposes unsure," and Shakespeare "the flighty purpose." We must put them to work on a plan, then they become purposes. Purposes have desire in them, but it is stronger than in choice. Wishes are often passive; purposes are eagerly active. Wishing is often impulsive; purposes have thought in them. The moral life is based on choice and free-will; it is launched on its way by purpose. Moral life begins with choice; but it does not amount to a great deal until we act on it and can say, "I did it on purpose."

At Baptism we made our choice, or it was made for us, to be Christians. At Confirmation the choice was resolved into a purpose to follow the Lord Jesus. We have carried it out to some extent. Our purpose has helped. All details of our religious life that we have observed have contributed toward some success. But purpose needs constant renewing. And it means not only a beginning in choice, but a view of ends, a design of living. When we come to the end of our lives, there will be the record behind us. We should plan the record in advance. Think of your whole life as a mosaic already designed and day by day fill in the little tesserae or cubes of golden and richly colored glass or marble. Vision that design of what your life ought to be, each tessera an act of Christian charity, morality or devotion. Is your purpose sure enough to attain a final commendable picture? Will there be many blank places; discolored and discordant tesserae, broken, misplaced? If so, it will largely be due to lack of purpose toward an end. Or better, imagine a spiritual portrait of yourself, for portrait painters prefer to portray character rather than merely delineating features with mechanical accuracy. What will that portrait show? Strength and gentleness, eyes that reveal a vision within the mind, warmth of heart with force or character, a broad humanity with Christlikeness & godliness, a purpose high, firm and constant? Or will the lines show weakness or hardness, indulgence or rapidity, a wrong purpose or no purpose at all? A life without purpose is like a ship without a rudder. To be steadfastly purposed to keep God's righteous judgment: was the Old Testament aim; the Christian purpose is concrete, to be like Christ.

---

### INSTRUCTIONS FOR CONFIRMATION

The Rector will begin the Confirmation Classes today, immediately after Morning Service, at 12.30 o'clock. The instructions will last exactly a half hour. All who are intending to be confirmed this year must feel it an obligation to attend these lessons. Those who are contemplating being confirmed but have not definitely decided to do so, are cordially invited to come without any obligations. All people are welcome to remain for the teaching if they wish. The Rector asks members of the Parish to speak to unconfirmed persons, and, if possible, to bring them to the Classes.

---

A colorful and interesting food lecture demonstration will be given in the Sunday School Hall on Tuesday evening, February 6th at 8 P. M. under the auspices of the Women's Guild, through the courtesy of Maggi Co., Inc. Everyone welcome. Silver offering.



## 7.45 P. M. CHORAL EVENSONG

"Be the day weary or be the day long,  
At length it leadeth to Evensong."

7.30 P. M. Organ Recital ..... *Irving C. Hancock*  
7.45 P. M.—Processional, 129, Weary of self, I look to heaven and long to enter in.  
Sentences of Welcome and Call to Worship.  
Theme Song, The Sermon on the Mount. .... *Besly*  
R. Binckley Mauger, Tenor.  
Lesson, Lamentations 1, Lament of the Prophet over the sins of the people.  
Hymn 140, Sinful singing to be blest, God, be merciful to me.  
Creed (p.29), Responses (p.31), Collects for the Day (p.125,124), Collects.  
Offertory Hymn 136, Thou knowest the way to bring me back and restore my spirit.

### GALLIA - A MOETT

by Charles Gounod

Solitary lieth the city, she that was full of people. How is she widowed, she that was great among nations! Princess among the provinces, how is she put under tribute. Sorely she weepeth in darkness. Her tears are on her cheeks and no one offereth consolation. Yea, all her friends betray her, they have become her enemies. Zion's ways do languish, none come to her solemn feasts. Her virgins are afflicted and she is in bitterness. Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow. Now, behold, O Lord, look Thou on my affliction. Jerusalem, O turn thee to the Lord, Thy God.

*Closing prayer and benediction*

Recessional, 132, Dear Saviour, enter, and leave us nevermore.

### LENTEN WEEK-DAY SERVICES

Tuesday afternoons at 4.30 ..... Thursday mornings at 10  
Wednesday evenings at 8.00 ..... Friday mornings at 7.30  
The preacher this Wednesday evening will be the Rev. Melville B. Gurley,  
Rector of St. John's Church, Cynwyd.

### CONFIRMATION INSTRUCTION

The Confirmation Class will meet immediately after Service in the Parish House Sanctuary. All people are welcome, whether they intend to be confirmed or not, or have not made up their minds.

### WOMAN'S AUXILIARY

The Woman's Auxiliary will meet tomorrow afternoon at half after two. The speaker will be the Rev. J. Alvin Russell, D. D., President of St. Paul's Normal and Industrial School, Lawrenceville, Virginia. All women are welcome.

### WOMAN'S AUXILIARY, EVENING BRANCH

The Evening Branch of the Woman's Auxiliary will meet tomorrow evening, Monday at 7.45 P. M. Mrs. Arthur R. Drake will tell about the San Juan Indian Episcopal Mission Hospital. Women of the Parish are cordially invited.

### CHURCH SCHOOL

Under the direction of Mr. Paul B. Moore and Mrs. Arthur R. Drake, an effort is being made to bring new members to our Church School, which meets Sunday mornings at 9.45. Should you know of any children of any age in your neighborhood not interested in a Sunday School, will you kindly send their names and addresses to Mr. Paul B. Moore or to the Church Office.

# The Church of The Saviour

Thirty-eighth Street  
Between Market  
and Chestnut



The First Sunday  
in Lent  
February 11, 1940

RED. D. WILMOT GATESON, D. D., Rector

## 11 A. M. MORNING SERVICE

Theme: Heaven or Hell at the Last

10.45 A. M.—Organ Prelude ..... *Irving C. Hancock*  
11.00 A. M.—Processional, 127, By Thy mercy, O deliver us, Good Lord.  
(Service between pages 3 and 20 of the Book of Common Prayer)  
Venite (p.9), He cometh in righteousness to judge the world with His truth.  
Psalm 37 (p.384), The end of the ungodly is, they shall be rooted out; Innocency shall bring a man peace at the last.  
1st Lesson, Proverbs 10, Virtues and contrary vices, and their results.  
Benedicite (p.11), O ye spirits and souls of the righteous, bless ye the Lord .... *Summer*  
2nd Lesson, Matthew 25:31-46, The uncharitable shall go away into everlasting punishment; the righteous into life eternal.  
Benedictus (p.14), He hath visited and redeemed His people ..... *Martin*  
Creed (p.15), Collects for the Day (p.125,124), That we may subdue the flesh to the spirit.  
Litany Hymn, 130, When repentant we lift our eyes . . . hear our solemn Litany.  
Hymn 123, So shall we have peace divine, holier gladness ours shall be.  
Sermon, The Motives of Reward and Punishment ..... *The Rector*  
Offertory Solo, "No Shadows Yonder." (From the Holy City) ..... *Gaul*  
R. Binckley Mauger, Tenor.

No shadows yonder  
All light and song;  
Each day I wonder,  
And say, "How long  
Shall time me sunder  
From that dear throng?"

No parting yonder  
Time and space never  
Again shall sunder;  
Hearts cannot sever,  
Dearer and fonder  
Hands clasp forever.

No weeping yonder  
All fled away;  
While here I wonder  
Each weary day,  
And sigh as I ponder  
My long, long stay.

None wanting yonder  
Bought by the Lamb;  
All gathered under  
The ever-green palm;  
Loud as night's thunder  
Ascends the glad psalm.

The Altar Flowers today are in memory of the parents of Elizabeth B. Davis lovingly given by their daughter, Elizabeth B. Davis

Recessional, 134, O give us strength in Thee to fight, in Thee to conquer sin.



# THE PURSUIT OF PURPOSE

God gave us free-will to choose between right and wrong, and this choice is the basis of moral character and responsibility. But choice must eventuate into purpose, else it stagnates. The road to hell is paved with good intentions which lack purpose. Purpose has an aim, an end in view; it requires forethought. We can have a strong purpose for the wrong ends, like Hitler; nobody denies the strength of his purpose, but his aim is power, domination, the subjugation of peoples to his will, the denial of freedom and of the sanctity of human personality. Right choice is necessary before the purpose is formed.

Neither making the right choice nor forming a strong purpose is easy. Both take some will-power. But the pursuit of purpose is often a gruelling and disappointing struggle. It is one thing to make up your mind, another to make a plan, but to carry out the plan and abide by the decision are a test of character. Life's road is frequently rough. We find ourselves it pitfalls, thickets, marshes and dead ends, and have to retrace our weary steps and begin over again. Its discipline makes us sweat blood, shed salt tears, wear heavy hearts within our breasts, and frequently hate ourselves. How can we succeed and make it not easy but easier? This morning let us think out some helps in the pursuit of purpose.

It is essential that our purpose be clear at the start. To make or break a habit, we must be convinced that it is worthwhile, that it is what we want to do, that the end in view is quite worth attaining.

Then the aim must ever be kept before us as intently as a marksman takes aim. Christian made progress in his pilgrimage first because he kept his eye on the light to the wicket gate, and then held to his goal because he knew in the distance were the King's Highway, Emmanuel's Land and the Celestial City. His determination was so clear that he could pass through the City of Destruction and the Slough of Despond, conquer the Hill of Difficulty and not give up in the Valley of Humiliation, turn a cold eye on Vanity Fair and a deaf ear to Doubting Castle, and even go down into the Valley of the Shadow of Death. He met all kinds of companions, Mr. Worldly-Wise-Man, Sloth and Presumption, Judge Hate-Good and Mr. Money-Lover, Giant Despair and his wife, Diffidence, even old Apollyon the destroyer, without even being beguiled. Christians can be like Christians if they have a strong enough purpose.

While the pursuit of purpose cannot be made easy, it should be made as easy as possible. Unnecessary obstructions should be cleared out of the way so far as possible, and dangerous company avoided, at least in the early stages of the journey, for discretion is often the better part of valour. The substitution of other interests helps immensely. And it is wise to build up resistance and determination in small matters of discipline; to train, as athletes do, and soldiers, and explorers getting ready for adventure. We fight tomorrow's battles with the strength we develop today, and muscles and sinews are developed by slow and steady exercise from small beginnings.

But the greatest aid in the pursuit of purpose is enthusiasm over the end in view. Seldom if ever do we act by sheer will-power, saying I will or I will not. Desire enters into our determination, ambition. We can be pulled along by attraction as well as pushed on by duty and conscience. The choice we made is fundamental, that

it be dear to our hearts. Often the will-power is needed in convincing ourselves of the necessity and desirability of our purpose, more than in its accomplishment. If we can make it so alluring that it is the one great longing of our souls, the battle is half won. That takes time and thought and effort, study and reading, prayer and worship. Always we come back to the need for wisdom in our choice and to the importance of purpose. For in them are the sinews of war made sure. That is why the Finns are fighting better than the Soviets, whether or not they are overwhelmed into defeat at the end.

The Greeks dealt with the fundamental struggles of men through the medium of mythology, of which Heracles was their greatest hero. Destined from birth for a distinguished career and endowed with extraordinary powers, the time came for him to decide where his course lay. Repairing to a secluded spot in the heart of a forest for meditation, he is met by two females of exceptional beauty, the one Vice, the other Virtue. Vice offered him every delight without any exertion on his part, Virtue promised him no primrose path of dalliance nor bed of roses, but the respect of his fellowmen and the reward of a good conscience at the end. Heracles listened attentively, and after mature deliberation decided to follow virtue. That was his choice. Then he formed his purpose, to honor the gods and to devote his life to the service of his country. Full of these noble resolves, he begins at once his heroic exploits and becomes in time the subject of the kith of Mycenae. This irked his proud spirit, which nearly cost him his reason, but the oracles decreed that he must next perform ten astounding tasks appointed him by the king. These Herculean tasks, which increased in number and difficulty, requiring superhuman power, are a tradition familiar to all. He succeeded because of the deep-set purposes he had planted in his heart to honor the gods and serve his country. Even then, further feats confronted him, often he a most despaired, sometimes fell in virtue and even lost his liberty, but his indomitable spirit carried him on, and when at length death came, he was carried in a chariot to Olympus and given a place among the immortals.

History is full of instances of such courage and perseverance. Francis Parkman, the historian, is one. In youth he felt the call of the wild, and chose to learn and record its story. In college he studied history. At graduation he set his purpose to know his country by first-hand experience and exploration. So assiduously did he pursue it, that he wrecked his health and lost the use of his eyes. For fourteen years more he gathered material from all the available documents he could secure, which had to be read to him, and then wove his findings by patient and indefatigable labor into a dozen priceless histories of our West, including a novel and a book on horticulture. The greatest history is that of his own fifty years of resolute pursuit of purpose. His biographer, Charles A. Farnum, epitomizes his life-long labors leading to a well-earned fame, this for our encouragement: "There is a universal law of growth and achievement. The man who knows himself, understands his own powers and aptitudes, forms purposes in accord with them and pursues these purposes steadily is the man of success."

Christian history also is replete with like instances of attainment in the moral and spiritual realm. The apostles, saints, martyrs and servants of God through the ages have held firm to their high calling. The prophets, in the words of the Psalmist, were "steadfastly purposed to keep God's righteous judgments." The Christian saints had the concrete revelation of God in Jesus Christ before their eyes. St. Paul shows us how to keep our purpose pure and sure; "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." And again, "Covet earnestly the best gifts." And then he goes on to show a more excellent way, sublimation and inspiration by love. Love motivates the pursuit of purpose, and often makes sacrifice, which is usually irksome, a joy.

Harvard

Handwritten notes and signatures at the top of the page, including names like "John", "Clara", "Annette", "Schmidt", "Breit", "Smith", "Gordon", "Snow", "Bennett", "Hart", "Stoddard", "Water", "Gordon", "Jordan", "Burbank", "Conroy", "Grew", "Mackay", "Kelly", "Tommas", "Anderson", "Snare", "Lodgins", "Harlow", "Ware", "Chase", "James", "Shooter".

John

Clara  
Annette  
Schmidt  
Breit  
Smith  
Gordon  
Snow  
Bennett  
Hart  
Stoddard  
Water  
Gordon  
Jordan  
Burbank  
Conroy  
Grew  
Mackay  
Kelly  
Tommas  
Anderson  
Snare  
Lodgins  
Harlow  
Ware  
Chase  
James  
Shooter



---

---

## 7.45 P. M. CHORAL EVENSONG

"Be the day weary or be the day long,  
At length it ringeth to Evensong."

7.30 P. M.—Organ Recital. a. Choral Melody. b. St. Anne Fugue—Bach .... *Hancock*  
7.45 Processional, 35, My stedfast heart will know no fear, that heart will rest on Thee  
Theme Song, My Redeemer and my Lord ..... *Buck*  
Margaret Anders, Soprano.

Lesson, Ecclesiastes, 2, The thoughts of the heart.

Hymn 260, O for a heart to praise my God, a heart full of love divine.

Offertory Anthem, Lead, Kindly Light (words of Hymn 244). ..... *Pugh-Evans*

Sermon—Great Heart ..... *The Rector*

Orison, Now from the altar of my heart let flames of love arise.

Recessional, 83, O come to my heart, Lord Jesus, there is room in my heart for Thee.

---

### LENTEN WEEK-DAY SERVICES

Tuesday afternoons at 4.30

Thursday mornings at 10

Wednesday evenings at 8.00

Friday mornings at 7.30

The Preacher this Wednesday evening will be the Rev. Charles Allen, from  
the Pro-Cathedral Church of The Nativity, Bethlehem

---

### CHURCH SCHOOL DINNER FOR LENTEN OFFERING

The Church School Teachers and Parents will give a dinner on Thursday evening  
February 29th from 5.30 to 7, to earn money for the Lenten Offering. Tickets 50c.

---

### COVERED DISH LUNCHEON WEDNESDAY

The Guild will have a covered Dish Luncheon this Wednesday to earn money for  
materials for sewing for The Episcopal Hospital. Time, 12.30, charge twenty-five cts.

---

### ANNUAL WASHINGTON'S BIRTHDAY CORPORATE COMMUNION FOR MEN AND BOYS

The Annual Corporate Communion for men and boys of the Diocese will be held  
at Holy Trinity Church this Thursday morning, Washington's Birthday at 8 o'clock.  
It is hoped that all men and boys of the Parish will try to attend. Breakfast will be  
served afterwards at the Penn Athletic Club for seventy-five cents, at which Bishop  
Charles Fiske will speak. Reservation for breakfast may be made through Mr. Percival  
H. Granger, Mr. Paul B. Moore, Mr. J. H. Riegner or through the office.

---

### DRIVE FOR NEW CHURCH SCHOOL PUPILS

An effort is being made to secure new members for the Church School both child-  
ren and adults. If you know of any not connected with a Church School, please give  
their names to Mr. Moore or to the Church Office. There is an Adult Bible Class,  
conducted by Mr. Gerwyn Morgan for men and women, held at the same time as  
the rest of the school, 9.45 to 11. All are welcome. This ought to be particularly of  
interest to parents who bring small children to Church School and wait for them.  
However, all are welcome.

---

---

# The Church of The Saviour

---

---

Thirty-eighth Street  
Between Market  
and Chestnut



The Second Sunday  
in Lent  
February 18, 1940

---

REV. D. WILMOT GATESON, D. D., Rector

---

## 11 A. M. MORNING SERVICE

Theme: Religion and the Individual

10.45 A. M.—Organ Prelude ..... *Irving C. Hancock*

11.00 A. M.—Processional 525, Christ be with me, Christ before me, to comfort  
and restore me.

(Service between pages 3 and 20 of the Book of Common Prayer)

Venite (p.9), O come, sing unto the Lord, rejoice in your salvation .... *Gregorian Tone*  
Psalm 91 (p.454), The sense of security of the believer in God.

1st Lesson, Genesis 28:10-22, 32:24-31, God sends His messenger to Jacob alone.

Benedicite (p.11), O ye servants of the Lord, bless ye the Lord ..... *Summer*

2nd Lesson, John 4:1-30, Jesus gives a personal talk to a Samaritan.

Benedictus (p.14), God hath visited and redeemed His people ..... *Martin*

Creed (p.15), Collects for the Day (p.127, 124), That we may be safe in body and soul.

Litany Hymn 142, Sick, guilty, blind and bowed, we come to Thee. Litany p. 54.

Hymn 217, Rock of ages, cleft for me, let me hide myself in Thee.

Sermon—Jesus' personal contacts in the Gospel according to St. John ..... *The Rector*

Offertory Anthem (based on Psalm 137), By Babylon's Wave ..... *Gounod*

Here, by Babylon's wave, though heathen hands have bound us, though afar  
from our land, the pains of death surround us; Zion, thy memory still in our  
hearts we are keeping, and still we turn to thee our eyes all sad with weeping.  
Thru our harps that we hung on the trees goes the low wind wearily moaning,  
mingles the sad note of the breeze with voices sad of sigh and groaning. When  
mad with wine our foe rejoices, when unto their altars they throng, loud for  
mirth then they call, "A song of Zion sing, lift up your voices." O Lord, though  
the victor command our captivity sad and lowly, how shall we raise Thy song so  
holy that we sung in our fatherland? Jerusalem, if we forgot thee, let our  
hands remember not their power, and our tongues be silent from, that hour.  
Woe unto thee, Babylon, mighty city, for the day of thy fall is nigh, for thee no  
hope, for thee no pity, for loud thy wail riseth on high. Then shalt thou, desolate,  
forsaken, be torn from thy fames and thy thrones. Then, unto thee, Babylon  
the mighty, be woe.

The Altar flowers today are in loving memory of Dorothy Jane  
Hahn given by her family

Recessional, 502, Lord, speak to me, lead me, strengthen me, use me.

---

---



## The Motives of Fear and Favor

Punishment and Reward. Hell and Heaven

As a guest-preacher one time I was asked after Service to be taken home in the car of a very devoted member of the Parish. Her husband was at the wheel, and I supposed he had been playing golf, or stayed home to read the paper and had not been in Church. As we passed by a Roman Catholic Church, the worshippers were pouring out in hordes. She said, "That's the way our people ought to go to Church." I said, yes, but that we did not use the motives of fear and favor as they did. She bristled. Her husband was a Roman Catholic, had just come from that Church. Was my face red? However, I stuck to my guns. She said they go only for the motive of love. He was a cultured gentleman, and spoke up readily and honestly and said that fear of hell and hope of heaven do play their part. Then I found myself justifying the reasonableness of punishment and reward in the life of the world to come, heaven and hell.

What does the Bible say about hell By hell I mean the usually accepted idea of a condition of eternal damnation and torment, with no hope of release; just everlasting punishment, fire and brimstone.

The Old Testament has few if any such ideas in it. The one possible exception is a passage in the book of Daniel (12:2): "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt." That is far from the doctrine of a fiery hell. The Old Testament doctrine about the fate of sinners is that they shall be rooted out at the last and perish; annihilation.

The New Testament speaks in no uncertain terms about the separation of the good and the bad, the sheep from the goats, but very little about future punishment. What there is is nearly all found in the Gospel of St. Matthew and in the Book of Revelation. Matthew uses the term fire ten times, Gehenna seven, outer darkness three, weeping and gnashing of teeth six, while Mark, Luke and John use them only once or not at all. It looks as though Matthew interpreted our Lord's words with some preconception of the severity of hell different from the others. I believe Matthew did not report the mind and words of our Lord on this subject as truly as the others. Where did he get his peculiar bias? It was not in the Old Testament. It came from the apocryphal apocalypticists, that is, the visionaries who wrote between the close of the Old Testament and the opening of the New. They had some wild ideas about the punishment of their enemies and the enemies of God in the future which they did not receive in the present. This accounts for the remark of Daniel, written as late as 176 B.C., and for the same kind of fiery imagery in the Book of Revelation, and for a few, very few passages, in only four Epistles. St. Paul was almost free from the idea. I cannot conceive of our Lord, with His forgiving love and His mission to seek and save the lost, as believing in damnation and torture forever.

I am sorry to say that the Church has ordinarily taught unending punishment for sinners and a bizarre idea of hell all through its history. Perhaps it was because the legal mind of the west, Rome, interpreted the picturesque mind of the east in literal terms. But there were those who opposed the idea of everlasting torture. Origen, the great scholar on the third century, held that all punishment was remedial, that future sufferings were not a penalty but a mental remorse, that the fire of hell was spiritual and inward, and that sin not forgiven in this aeon might be forgiven in some future aeon. But a century later St. Augustine denied Origen's more hopeful view, and set the mind of Mediaevalism for a red-hot hell and an equally hot though more hopeful purgatory. Mediaeval art and literature sizzled with the torrid tortures of the damned, and purgatory became a central doctrine of the Middle Ages. Dante was the spokesman of the Middle Ages, and his Divine Comedy with its detailed

pictorial of the exquisite agonies of hell and purgatory burned itself into the general christian consciousness. The entrance to his Inferno bore the title "Abandon hope all ye who enter here," and so hopeless was it that the inmates had no hope even to die. His Purgatorio was no less painful, but offered the opportunity of at last entering the spheres of Paradise. Even scholars like Thomas Aquinas taught that the fires of hell and purgatory were literal and actual. So repulsive was purgatory made that Protestantism gave it up. But Protestantism, repudiating the hopeful element of purgatory, transferred its heinousness to a hopeless hell of eternal punishment. The protestant doctrine became one that at death either admitted the good to heaven immediately, or condemned the evil to hell forever. It gave up the good in the old Catholic teaching and retained the bad. Some enlightened souls fought against the idea of everlasting punishment. In the Church of England, F. D. Maurice lost his professorship in King's College, Oxford, for rejecting it. Today practically none in the Church of England hold it.

Does that mean that we can sin with impunity and merely die at the end with no future retribution? Is there nothing to fear from a life of wrong-doing? It is reasonable to believe with Roman Catholics in purgatory, but with neither Catholics or Protestants in hell. Purgatory is to cleanse us and enlighten us. It will not be a painful process, but it will not be physical torture. There is plenty to fear in it, but more to hope for. Jesus told of the future sufferings of wrong-doers, not only of those who broke the Decalogue, but of those who were uncharitable. But The Good Shepherd who came to seek and save the lost, will seek until He finds, and will save the last and blackest black sheep. He shall be saved, yet so as by fire, the fire of a burning conscience and a purifying love.

### MISSION OF HEALTH AND HEALING

The Rev. Robert Bell, well-known to members of this Parish and to Churchmen throughout the country, will conduct a Mission of Health and Healing beginning next Sunday, Feb. 23, and every evening in the week, ending Sunday, March 3. Dr. Bell has prepared a new series of sermons and teachings, and his many friends will welcome his coming. He will speak:

Sunday, Feb. 25th, at 11 A. M. and 7.45 P. M.

Every evening except Saturday at 8 P. M.

Tuesday afternoon at 4.30.

Thursday morning at 10.00.

Other lectures and classes for mornings and afternoon may be arranged after he arrives. Please make this Mission widely known.

### JUNIOR WOMEN'S AUXILIARY

The Juniors will meet next Sunday afternoon at the Home of Our Merciful Saviour, 44th Street and Baltimore Ave. at 3 o'clock. After the meeting Miss Virginia Oldhauser invites the members to tea at her home, 4408 Larchwood Ave.

### EPISCOPAL DAY FOR THE BLIND AT GIMBEL'S

March 4th will be Episcopal Day for the Blind at Gimbel's Store. Contributions of money are requested and needed, and may be sent to Mrs. Frieda I. Patton, 4248 Chestnut St. It is hoped that many members of this Church will have luncheon there that day on the Fifth Floor, between 11 and 2 o'clock. The cost of the luncheon will be forty cents.

Carlo C

Oliver

Handwritten notes and signatures in the right margin, including names like "Carlo C", "Oliver", and "Episcopal Day for the Blind at Gimbel's".



---

---

## CHORAL EVENSONG

*"Be the day weary or be the day long  
At length it ringeth to Evensong."*

---

7:30 P. M. Organ Recital. a. 1st Sonata—Guilmant. b. Contrasts—Brown .....  
*Irving C. Hancock*  
7:45 P. M. Processional, 104, Healing and sight, health to the sick in mind.  
Sentences of Welcome and Call to Worship.  
Theme Song, My Hope is in the Everlasting ..... *Stainer*  
R. Brinkley Mauger, Tenor.  
Lesson, Matthew 8, Jesus heals many of their sickness.  
Hymn 399, Thy touch hath still its ancient power, no word from Thee shall fruitless  
fall.  
Creed (p. 29), Responses (p. 31), Collects for the Day (p. 128, 124), Prayers.  
Offertory Anthem, The Healing of Jairus' Daughter ..... *Stainer*  
Solos by Margaret Anders and Charles Matthews.  
Orison, 380, Breathe on me, breath of God, till I am wholly Thine.  
Recessional, 503, O let the healing waters spring, new strength impart.

---

## CONFIRMATION INSTRUCTIONS

Instructions for Confirmation are given immediately after morning Service in the  
Parish House Sanctuary for half hour. Those who intend to be confirmed this year  
are expected to attend. Others who have not made up their minds are welcome.

---

## DRIVE FOR NEW CHURCH SCHOOL PUPILS

An effort is being made to secure new members for the Church School both child-  
ren and adults. If you know of any not connected with a Church School, please give  
their names to Mr. Moore or to the Church Office. There is an Adult Bible Class,  
conducted by Mr. Gerwyn Morgan for men and women, held at the same time as  
the rest of the school, 9.45 to 11. All are welcome. This ought to be particularly of  
interest to parents who bring small children to Church School and wait for them.  
However, all are welcome.

---

## FOOD FOR THE FOOD CLOSET

The food closet is empty, and often the Rector has requests. Why not bring a can  
of good food with you when you come to services? And don't forget the clothes  
closet, and the Rummage Sale; send your discarded clothes as soon as you discard  
them. We shall store them carefully.

---

---

---

---

# The Church of The Saviour

Thirty-eighth Street between Chestnut and Market Streets  
West Philadelphia

REV. D. WILMOT GATESON, D. D., Rector

IIIrd Sunday in Lent, Feb. 25, 1940

---

11:00 A. M.—MORNING SERVICE

Theme: Religion and Health

10.45 A. M.—Organ Prelude ..... *Irving C. Hancock*  
11.00 A. M.—Processional, 258, Healed, restored, forgiven, praise, my soul, the King  
of Heaven.

(Service between pages 3 and 20 of the Book of Common Prayer)

Venite (p.9), Let us show ourselves glad in God with psalms.

Psalm 62 (p.414), In God is my health and glory.

1st Lesson, Ecclesiasticus 38, The healing of physician, medicine, prayer and God.

Benedicite (p.11), O all ye works of the Lord, bless ye the Lord ..... *Sumner*

2nd Lesson, Matthew 9, Jesus heals the sick of many infirmities.

Benedictus (p.14), God hath raised up a mighty salvation for us ..... *Martin*

Creed (p.15), Collects for the Day (p.128,124), That God may look upon our hearty  
desires.

Hymn 137, Heal me, O my Saviour, heal; Thou the true Physician art.

Sermon by the Rev. Robert B. H. Bell.

Offertory, Now, behold, O Lord, look Thou on my affliction. Turn Thee to the Lord.

The Altar Flowers today are in loving memory of Emma Neil Anderson  
given by Mrs. Harry Anderson

Recessional, 318, O bless the Lord, my soul. He healeth thine infirmities.

---

## MISSION OF HEALTH AND HEALING

Every night this week in the Parish House Sanctuary at 8 o'clock (except Saturday)  
Tuesday afternoon at 4.30 Thursday morning at 10

Dr. Bell will make appointments for personal interviews afternoons

---

---



## THE GOSPEL, INDIVIDUAL AND SOCIAL

(A brief of last Sunday's Sermon)

Let us begin this sermon with a brief lesson on the Gospels, or particularly on the Gospel according to St. John. Matthew, Mark and Luke are called the Synoptics, because they seem to see and write from one point of view, with one eye. No doubt they used pretty much the same source material. The Fourth Gospel was written from another point of view. St. John caught something in Jesus that either the others did not get or at least did not reproduce. He wrote to fill in and fulfil what is not apparent in the first three. This is not to discredit Matthew, Mark and Luke, rather to complete the picture and color it. Such distinctions are found in biographies. The Fourth Gospel is different from the Synoptics as Carl Sandburg's Lincoln differs from the usual text book about Lincoln. Not that the text books are wrong but that Sandburg's Lincoln is vibrant and living. Other biographies about Lincoln are just that, about Lincoln. Sandburg's Lincoln is Lincoln. St. John is to Jesus as Sandburg is to Lincoln. The Fourth Gospel is not ordinary history. It is rather a mystical vignette, a decorative vine of intimate associations that runs through the life and fills in what the others omitted to a large extent, or did not fully reveal.

There are few, if any, preachments in the Fourth Gospel, no Sermon on the Mount, no parables. It records only seven miracles, each chosen for a purpose. It is intimate. It contains personal conversations, some at length, with individuals: the visit of Nicodemus alone by night; the interview with the Samaritan woman at Jacob's well at Sychar; a whole chapter about the man who was born blind; nearly a whole chapter about the raising of Lazarus; the incident of the forgiveness of the woman taken in adultery; the more detailed dialogues with Pilate. St. John often gives names where the others merely speak abstractly: it was Philip who discovered the lad with the loaves and fishes; it was Mary of Bethany who anointed Jesus' feet; he names Peter as the disciple who struck the servant of the High Priest with a sword, and the name of that servant is given as Malchus. St. John's Gospel is of intimate biographical memoirs.

The Fourth Gospel is our chief evangel for the vital teaching about the Holy Spirit. To Nicodemus Jesus told the necessity of being born of the Spirit; to the woman of Samaria He taught, "God is Spirit, and they who worship Him must worship Him in spirit;" and it is St. John who gives the essential doctrine of the sending of the Holy Spirit, the Comforter, to guide them into all truth.

St. John's Gospel is the priceless possession of those who read for consolation and mystical enlightenment, especially the 14th through the 17th chapters, in which Jesus speaks of Himself as the Bread of Life, the Vine by contact with which His vitality is transferred, the Way; in St. John He confers His peace and His joy on His followers, and bids them not to let their heart be troubled; and utters His great High Priestly intercessory prayer. St. John is the gospel of Jesus, the Synoptics are rather the gospel about Jesus.

St. John is a personal gospel, and the personal communion of Christians with their Lord is a cherished element of the Christian Religion.

But St. John does not stop with the devotional relation between the Master and His disciples. It is not all "the good part" chosen by Mary of sitting at the Lord's feet. In His gospel our Lord gives the Maundy Thursday commandment that Christians love one another; He not only gives precept but example of service by feeding the hungry multitude instead of sending them away empty, and He gives an example of service by doing a menial task in washing the disciples' feet. But it is the other gospels that are more complete in their teaching about doing our duty to our neighbors. St. John is, again, a vignette.

The social gospel must go hand in hand with the personal gospel. In the last

hundred years, since the Industrial Revolution in England, the Church has developed consciousness of the social gospel. Slum clearance, crime prevention, social legislation and no end of public duties take up the Clergyman's time today instead of only personal evangelism. We not only help people to save their souls despite their environment, but endeavor to change the environment to help the saving of souls and bodies. Some are even saying that today we must preach an economic gospel, the readjustment of the economic order to give all a better chance in a more just distribution of wealth. While the details of this may be the work of experts only, its broad principles are the duty of every prophet to preach.

Two personalities at the close of the Middle Ages give an illustration of the difficulties of heeding the social gospel. In the last half of the 15th century there lived in Florence, Lorenzo de' Medici and Savonarola. Lorenzo was a merchant-prince and one of the greatest patrons of art and letters, but withal a usurper and a dictator who kept the people of Florence under his more or less benevolent heel and built up his vast fortune in none too honorable a way. Savonarola was a Dominican Friar and religious reformer, who preached personal reform and democratic rights. On his death-bed, Lorenzo was confronted by Savonarola with three demands as conditions for receiving absolution. As a man he was to declare a living faith in God's mercy; as a millionaire he was to restore his ill-gotten wealth; as a dictator he was to give the people back their liberties. The point is that he found the first easy, the second difficult, the third impossible. His personal religion was easy because it was cheap. I question the sincerity of personal religion without genuine altruism and obedience to an enlightened social conscience. Jesus would have said, "This ought ye to have done and not to leave the other undone." St. John in one of his Epistles puts it more bluntly, "If any may say, I love God, and hateth his brother, he is a liar;" and again, "This commandment have we from Him, that he who loveth God love his brother also."

### CHURCH SCHOOL DINNER FOR LENTEN OFFERING

The Church School Teachers and Parents will give a dinner on Thursday evening February 29th from 5.30 to 7, to earn money for the Lenten Offering. Tickets 50c.

### EPISCOPAL DAY FOR THE BLIND

Monday, March 4th will be Episcopal Day for the Blind. Donations of money are requested, and may be sent to Mrs. Price I Patton, 4248 Chestnut St. It is hoped that many of our members will have luncheon for this cause at Gimbel's, fifth floor. Hours between 11 and 2. Forty cents.

### JUNIOR WOMAN'S AUXILIARY

The Juniors will meet this afternoon at the Home of Our Merciful Saviour, 44th Street and Baltimore Avenue, at 3 o'clock, and after that be entertained at tea at the home of Miss Virginia Oldhauser, 4408 Larchwood Avenue.

### THE JUNIORS SHOW PRACTICAL PICTURES

Motion Pictures, interesting especially to housewives, will be shown on Tuesday evening, March 5th, at 8 o'clock. They will tell the history of preserving during the last two centuries. Admission will be free, and, in addition, a gift of some article of canned food will be given to each person.

Clower  
Johnson  
Matthews  
Schubert  
Smith  
Bourey  
Hancock  
Hunter  
Spencer  
Bentley  
Conroy  
McWhorter  
Kelly  
Johnson  
Andrews  
Chapman  
Lodge  
Smucker  
Holman  
Balaban  
Janet  
Mary  
Ann  
Kelsey  
Conroy  
McLeet  
Andrews  
Johnson  
Spencer  
Bentley  
Storch  
Wor  
June  
Greer  
Greer - 1  
Worner - 1





# The Church of The Saviour

Thirty-eighth Street between Chestnut and Market Streets  
West Philadelphia

REV. D. WILMOT GATESON, D. D., Rector

The 4th Sunday in Lent, Mid-Lent, March 3, 1940

11:00 A. M.—MORNING SERVICE

"Refreshment Sunday"

10.45 A. M.—Organ Prelude ..... *Irving C. Hancock*

11.00 A. M.—Processional, 486, The faint and sin-sick Christ doth heal.

(Service between pages 3 and 20 of the Book of Common Prayer)

Three-fold Kyrie, Gloria Tibi and Laus Christi (p.70) ..... *Merbecke*

Collect (p.130, 124), That by the comfort of Thy grace we may be relieved.

Epistle, We are not in bondage, but are free.

Gospel, Jesus feeds the multitude by the sea of Galilee.

Creed (p.71), The full profession and confession of our faith.

Hymn 388, Earth hath no sorrow that heaven cannot heal.

Sermon by the Rev. Robert B. H. Bell.

Offertory Anthem, Heal me, O Lord, and I shall be healed ..... *Warcing*

The Altar Flowers today are given by Mr. Charles H. Thompson in loving

memory of George K. and Hattie A. Thompson

Sursum Corda and Sanctus (p.76-77), Agnus Dei and Benedictus Qui Venit...*Merbecke*

Communion Hymn in place of the Gloria, 321, Renewed with strength divine.

Recessional, 280, Counsel the doubting and soothe the sick-bed.

## CONFIRMATION INSTRUCTIONS

Instruction in the Church will be given immediately after Service in the Parish House Sanctuary for a half hour. All are welcome, and those who expect to be confirmed this year are expected to attend.

## WEEK-DAY LENTEN SERVICES

Tuesday afternoon at 4.30

Thursday morning at 10

Wednesday evening at 8.00

Friday morning at 7.30

The preacher Wednesday night will be the Rev. John R. McGrory.

## DRIVE FOR NEW CHURCH PUPILS

An effort is being made for new members of the Church School both children and adults. If you know of any not connected with a Church School please give their names to Mr. Moore or to the Church office.

## FOOD FOR THE FOOD CLOSET

The food closet is empty and often the Rector has requests. Why not bring a can of good food with you when you come to services? And don't forget the clothes closet and the Rummage Sale; send your discarded clothes as soon as you discard them. We shall store them carefully.





*Jm*

**CHORAL EVENSONG**

*"Be the day weary or be the day long  
At length it ringeth to Evensong."*

- 7.30 P. M.—Organ Recital ..... *Irving Hancock*
- 7.45 P. M.—Processional 281, "The son of Consolation, O name of soothing balm,  
It fell on sick and weary like breath of heaven's own calm!"
- Sentences of Healing and Call to Worship.
- Theme Song, "Teach me to Pray" ..... *Wetmore*  
Charles Matthews, Baritone.
- Lesson, Acts 3:1-16, Peter and John heal a lame man at the Beautiful Gate
- Hymn 404, The healing of His seamless robe is by our beds of pain.
- Creed (p.29), Responses (p.31), Collects for the Day (p.130,124), Prayers.
- Offertory Anthem, "Come, healing cross, for me prepare it, lay on me its weight,  
'er my burden, grows too great, I look to Thee for Help to bear it."
- Sermon by the Rev. Robert B. H. Bell.
- Orison 396, Give me a calm and thankful heart, from every murmur free.
- Recessional 20, Watch by the sick; come near and bless us.

*Clower  
Combs W  
Matthew  
Isreis  
Smith  
Hancock  
Wetmore  
Sanarkole  
Hayden  
Sark  
June  
Gorda  
Comby*

**EPISCOPAL DAY FOR THE BLIND**

The Church asks you to have luncheon tomorrow, Monday, at ~~Gimbel's~~ Fifth floor. It will be Episcopal Day for the Blind. Luncheon 11-2, forty cents.

**RECTOR'S COMMITTEE**

The Rector's Committee will meet tomorrow afternoon at half past two.

**BROTHERHOOD OF ST. ANDREW'S MEETING AND BIBLE CLASS**

Men of the Parish are invited to the Meeting of the Brotherhood tomorrow evening at 7.45 and to the Bible Class conducted by Mr. Percival H. Granger.

**THE JUNIORS SHOW PRACTICAL PICTURES**

The Junior Woman's Auxiliary will show motion pictures of the art and history of "Preserving" Tuesday evening, March 5, at 8 o'clock. Admission and samples free.

**WOMAN'S AUXILIARY ALL-DAY INSTITUTE**

The Woman's Auxiliary will hold an all day Institute, Monday March 11th conducted by Mrs. John A. Sternons, subject, Christ and the World Community. There will be Holy Communion at 10.30, Class until noon. Those who attend with a box luncheon, and coffee and tea will be served. Classes resume 1.30 to 3. Text book, "Through Tragedy to Triumph." All women are cordially welcome.

**GUILD DINNER FOR CHAPIN HOME FOR THE AGED BLIND**

The Guild will serve a Chicken Salad and Fried Oyster Supper on Thursday evening, March 14th, at 5 o'clock for the benefit of the Chapin Memorial Home for the Aged Blind. Tickets will be 75c each and may be had from ~~Miss Alice Bodine~~ 4027 Walnut St. (Eve 3304), or from other members of the Guild. None will be sold after March 12th. This Parish has always been deeply interested in the Chapin Home, and this is a good opportunity to enjoy dinner with your Parish friends and to help a most worthy cause.

*J Hancock  
Hancock*

*Sanarkole  
Hayden  
Sark  
June  
Gorda  
Comby  
Wetmore  
Sanarkole  
Hayden  
Sark  
June  
Gorda  
Comby  
Wetmore  
Sanarkole  
Hayden  
Sark  
June  
Gorda  
Comby*



## SUNDAY SERVICES

8:00 A. M. Holy Communion ..... Chapel  
 9:00 A. M. Holy Communion ..... Chapel  
 9:45 A. M. Church School ..... Chapel  
 11:00 A. M. Morning Prayer ..... Church  
 H. C. First Sunday

### Thursday

10:00 A. M. Holy Communion ..... Chapel  
 10:30 A.M. Healing Intercessions

Meetings of organizations are scheduled below

**Officers:** Rector's Warden, Bertram G. Frazier; Accounting Warden, General Arthur R. Gaines; Secretary, Thomas S. Schermerhorn.

**Vestrymen:** General Webster Anderson, Maurice J. Brangan, Leslie H. Curtis, Percival H. Granger, Edward W. P. Harris, John M. Harris, Warren Hindenach, Samuel O. Latta, Jr., Gray D. Nuneville, John W. Sammons, Robert H. Schenkel, Jr., Malcolm P. Stoney and Patrick Taylor  
 (Meets second Tuesday at 7:30 P.M.)

**STAFF** — The Rev. Frederick M. Brooks, Rector.

Office: 3723 Chestnut Street, Telephone EV. 6-0234

Home: 306 Berkeley Road, Merion, Pa., Telephone MO. 4-9725

Parish Secretary: Mrs. Aline J. Edgerly - Organist: Paul W. Houck  
 Sexton: Harry Washington

### PARISH ACTIVITIES — CHAIRMEN

**Altar Guild** — (Meets on Call)  
 Miss Violette Haines, Directress ..... GR. 4-3320  
 Mrs. Edward T. Hahn, Assistant

**Bible Study** — (Wednesday, 8 P.M., Parish House)  
 Leader, Mr. Patrick Taylor ..... EV. 6-5118

**Brotherhood of St. Andrew** — (Meets 1st Tuesday of each month at 8 P. M.)  
 Leader, Mr. Patrick Taylor ..... EV. 6-5118

**Church School** — (Sundays, 9:45 A. M.)  
 Supt., Mr. Thomas Schermerhorn ..... BA. 2-4382  
 Sec'y., Mrs. Harriet Schermerhorn ..... BA. 2-4382

**Couple's Club** — (to meet at convenience of members interested)

There is a need in this parish for a definite program and meeting place for the many young couples in the area, married and single. Please speak to the Rector.

**Junior Choir** — (Meeting to be announced)  
 Paul W. Houck, Organist and Choir Director ..... MA. 6-0147

**Rector's Committee** — (Meets First Monday each month at 2 P.M.)  
 Mrs. James Kennedy, President ..... MA. 3-1929

**Senior Choir** — (Meets Thursday at 8 P. M.)  
 Paul W. Houck, Organist and Choir Director ..... MA. 6-0147

**Woman's Auxiliary** — (Meets 1st Tuesday of each month 6 and 8 P. M.)  
 Mrs. W. Howard Riegner, President ..... BA. 2-1638

**Women's Guild** — (Meets every Tuesday at 2 P. M.)  
 Mrs. Marianna Penn, Pres. .... EV. 6-5499

# Church of the Parvian

West Philadelphia

THE REV. FREDERICK M. BROOKS, Rector

MR. PAUL W. HOUCK, Organist and Choirmaster



CELEBRATING IN 1956

50 Years of Present Building  
 100 Years on Present Location



SECOND SUNDAY IN LENT                      MARCH 2, 1958  
ORDER OF SERVICE - HOLY COMMUNION - 11:00 A.M.

Organ Prelude: O Lamb of God                      J.S. Bach

Processional Hymn 449, My faith looks up

Service Music by John Merbecke (Hymnal 702  
to 706)

Kyrie eleison                                      Merbecke

Epistle "God hath called us....unto holiness"

Gradual:                      Richard Farrant (1580)  
Call to remembrance, O Lord, Thy tender  
mercy and Thy loving kindness which have  
been ever of old. O remember not the of-  
fences of my youth, but according to Thy  
mercy think Thou on me, O Lord, for Thy  
goodness.

Glory be to Thee, O Lord

Gospel "Great is Thy Faith"

Praise be to Thee, O Christ

Sermon Hymn 416 (2), O for a closer walk

Sermon "The Story of Jesus"                      The Rector

Offertory Anthem: G.P. da Palestrina (1594)  
Ego sum panis vivus. Patres vestri  
manducaverunt manna (I am the living bread.  
Your fathers ate of the manna) in deserto,  
et mortui sunt. Hic est panis (in the des-  
ert, and they are dead. This is the bread)  
descendens de coelo; si quis manducaverit  
ex ipso (descending from heaven; if anyone  
shall eat of this) non morietur. (he shall  
die.)

The Altar Flowers are in memory of Mr. and Mrs.  
G. Searing Wilson given by their Son, Mr.  
Rommel Wilson.

RECTOR: The souls of the faithful, through  
the mercy of God, rest in peace.

PEOPLE: Eternal rest grant unto them, O Lord,  
and let light perpetual shine upon them.

Sanctus, Agnus Dei                                      Merbecke

Communion Antiphon and Psalm 117 (P.B. p. 487)

Hymn 209, O Saving Victim

Benediction

Recessional Hymn 414 (tune to 416) O for a  
heart to praise my God

\* \* \*

THURSDAY SERVICES: 7:30 and 10 A.M. - 8:00 P.M.

\* \* \*

EVENING PRAYER - MARCH 6, 1958 - 8:00 P.M.

Processional Hymn 166, Sun of my soul

Psalm 80 (P.B. page 441)

Lesson: Isaiah 40: 1-11

Nunc dimittis

Creed and Prayers

Sermon Hymn 165, All praise to thee, my God

Sermon: "Men of Conviction - Isaiah" The Rector

Recessional Hymn 172, Now the day is over

\* \* \*

MEETINGS THIS WEEK

March 3rd at Noon - The Rector's Committee  
(Monday)

March 4th at 6:00 P.M. - Woman's Auxiliary  
(Bring box-lunch for supper, we serve the  
beverage and dessert at 6 PM) The Meeting  
is at 7:45 PM. SPEAKER: Miss Jane Welte -  
on Japan - with pictures.

\* \* \*

AVAILABLE at the rear of the Church today -  
"Prayers for Lent" - FORWARD - and EASTER EGGS.



NEXT SUNDAY - DECEMBER 30th - AT 11:00 A.M.

A Chancel Pageant - "THE STORY OF CHRISTMAS" will be presented as part of the Service by the Junior Choir and the assisting Artists - Doris Humphries, Directing, Paul W. Houck will be at the Organ. This is your invitation.

JANUARY EVENTS

January 13th - Epiphany Festival of Lessons and Carols.

January 17th - ALL-PARISH DINNER (Thursday) at 6:00 P.M. Chairman: Mrs. Arthur R. Gaines. (Circle the date.) You will receive a letter with tickets. Bring your friends.

ORGAN REPAIR FUND

"Gifts" - to the Organ Repair Fund now total \$2,402.10 - our goal is - \$15,500.00.

1963-PLEDGE

138-PLEDGES have been received to date (12/17).

For the PARISH..... \$10,923.40

MISSIONS..... 1,040.90

TOTAL AMOUNT PLEDGED - \$11,964.30

We will need many more pledges to finance the 1963 expenses. If you have not pledged as yet please do so right away so that we may send you a box of Pledge Envelopes for 1963. The Pledge Envelope boxes for those who have pledged, will be on the table at the rear of the church. The postage rate goes up after January 1st so we would appreciate it if you looked for your box of envelopes and took it home with you, before January 1st, 1963.

"The Adoration of the Shepherds" by Giorgione, c. 1478-1510. Original in the National Gallery of Art, Kress Collection, Washington, D. C.



THE CHURCH OF THE SAVIOUR  
38th at Ludlow and 3723 Chestnut Street  
West Philadelphia, Pennsylvania  
Rector: F.M. Brooks ---- Organist: P.W. Houck

*Xmas, 1962*



Thurs. Dec. 24<sup>th</sup>, 602

CHRISTMAS EVE BY CANDLELIGHT

10:15 p.m. THE PRELUDE

10:30 p.m. GAROLS AND ANTHEMS

The Advent prophecies from "Messiah"

- G.F. Handel

David Weiss, bass

-\*-\*-\*

It came upon the midnight, #19, vv 1, 2

The first noel #30, vv 2, 6

Angels we have heard on high, #42, vv 1,2

-\*-\*-\*

Keep, Oh my spirit, aria from the Christmas Oratoria J.S. Bach

Doris Humphries, alto

Jesu, joy of man's desiring J.S. Bach

-\*-\*-\*

O Little town, #21, vv 1, 2

Away in the manger, #43, vv 1, 2

-\*-\*-\*

Joseph dearest, #45, vv 1, 2

Frances White, David Weiss, solos

\*Refrains: Congregation and Choir

Silent Night, Holy Night, #33, vv 1,2,3

-\*-\*-\*

11:00 p.m. HOLY COMMUNION

Processional Hymn: 12, Come all ye faithful

Kyrie eleison Leo Sowerby

Collects and Epistle (P.B. p. 98)

Gradual: Hymn 22 - Congregation and Choir

Glory be to Thee, O Lord

The Gospel (P.B. p. 98)

Praise be to Thee, O Christ

The Nicene Creed (P.B. p. 71)

Hymn: 319, Joy to the World

Sermon: "So Little Time"

The Rector

Offertory: O Bethlehem!

Traditional carol, arr. Dickinson

The Main Altar Poinsettias are in memory of Margaret Geiger. An Endowment.

The Side Altar Poinsettias are in memory of Loved Ones, given by Mr. and Mrs. Malcolm P. Stoney.

The Chancel Rail Poinsettias:

Given by:

In Memory of:

Lester Smith, Jr.

Flora M. (Smith) Helton

Mrs. William Cotter

William J. Cotter

Mr. & Mrs. Virgil Penn

Maureen Penn

Joseph Milekof

Marie Milekof

Crystal Shannon

Dr. and Mrs. Floyd

Ronald Waters (Thank-

Offering)

Mrs. Edna Browne

Sara R. Hahn

Emilie Prowattain

Ernest W. Prowattain

Dr. & Mrs. A.R. Gaines

Loved Ones

William A. Browne

Ercole Frati and

Lillian Protuso

The Brooks Family

Loved Ones

Mrs. William M. Wills

Mrs. Charles Watson

RECTOR: The souls of the faithful, through the mercy of God, rest in peace.

PEOPLE: Eternal rest grant unto them, O Lord, and let light perpetual shine upon them.

The Prayer for Christ's Church (P.B. p. 74) Sanctus

Agnus Dei

Leo Sowerby

Prayer of Thanksgiving (P.B. p. 83)

Hymn: 27, Hark the herald angels sing

Benediction

Recessional Hymn: 20, Of the Father's love

Organ

-\*-\*-\*

CHRISTMAS DAY - DECEMBER 25TH - IN THE CHURCH

Holy Communion at 10:A.M. (With Music)

-\*-\*-\*

"MERRY CHRISTMAS AND A HAPPY NEW YEAR TO ALL"